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S. AVGVSTINES

MANUELL.

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OF

DAVID F. WATKINS.

No. 705

¶S. AVGVSTI-

nes Manuell, or litle booke of the Contemplation of Chriſt, or of Gods worde, whereby the remembraunce of the heauenly deſires whiche is falne a ſleepe may be quickned vp agayne.

AT LONDON
Printed by Iohn Daye dwellyng ouer Alderſgate.

1577.

¶Cum gratia & Priuilegio
Regiæ Maieſtatis.

A token of esteem
from C. H. Cayler by his
friend C. D. Watkins
first student of
the Pacific Theol.
Seminary San Francisco
May 1st 1871.

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The Preface.

FOrasmuch as we be set in the middes of snares, we easely become cold in desire of heauenly thynges. And therfore we haue neede of continuall defence, that when we bee shrunke away, we may bee wakened to run backe agayne to our true God the souereigne goodnesse. In consideration wherof, not through rashe presumption, but for the great loue that I beare to my God, I haue vndertaken this worke to his glory, to the intent I might alwayes haue with me a short and handsome abridgement of the chosen sayinges of the holy fathers concernyng my God, by the fire of the readyng wherof, the loue of him might be kyndled in me as oft as it wared cold in me. Assiste me nowe I beseeche thee my Lord God, whom I seeke, whom I loue, whom I prayse and woorshyp both with mynde and mouth, and with all the power that I am able. My mynde beyng bowed vnto thee, and inflamed with loue of thee, sighyng for want of thee, gapyng after thee, and longyng onely to see thee,

thee, hath no pleasure in any thyng but to speake of thee, to heare of thee, to write of thee, to conferre of thee, and to bethinke it selfe oftentymes of thy glorye, so as the remembraunce of thee may be some refreshyng to me among the stormes of this worlde. Thee therefore doe I call vppon most earnestly, vnto thee do I cry with a loude noyse euen from the bottome of my hart. And when I call vpon thee verely I call vpon thee in my selfe: for I should not bee at all except thou wart in me, and except I were in thee thou wouldest not be in me. Thou art in me, because thou abydest in my mynde: thereby do I know thee, and therein do I finde thee. When I remember thee: I am also delighted in thee and by thee, of whom, by whom, and in whom all thynges be.

יהוה

ADAM

EVE.

ABEL.

SETH.

¶Of Gods wonderfull beyng.

THou Lorde fillest heauen and earth bearynge vp all thynges beyng not burthened fillynge all things without beyng inclosed, alwayes doing & yet alwayes at rest: alwayes gathering, but not for any neede: alwayes seeking, & yet thou missest nothing: louing & yet not dotyng, beyng ielous & yet still in quiete. It repenteth thee & yet thou art not greeued: thou art angry, and yet not out of patience. Thou chaungest thy woorkes, but not thy purpose. Thou

 receiuest

By Adams sinne.

יהוה

NOE.

ABRAHAM

ISAAC.

IACOB.

S. Augustines

receiuest that which thou hast sought out, & yet thou hadst neuer lost it. Thou art neuer needy, and yet thou delightest to gayne. Thou art neuer couetous, & yet thou demaundest vsury. Thou lasshest out where thou owest not. But who hath ought that is not thyne? Thou payest dets, & yet art in no mans det. Thou forgeuest dets, & yet losest nothing. Thou art euery where & euery where thou art whole: perceiued thou mayest be, sene thou canst not be. Thou art no where absent & yet art thou farre of from the thoughtes of the wicked, nay looke where thou art farre

of,

Death did

begyn.

MOSES

AARON.

ELIAZER

PHINES

of, there art thou not away: for where thou art absent by grace, there art thou present by vengeaunce. So art thou present in all places, & yet canst scarsly be found. Thou standest stil when we folow thee, & yet we cannot ouertake thee. Thou holdest all thyngs, fillest all things, inuironest all thynges, surmountest all thyngs, and sustainest all things. Thou teachest the harts of the faithfull without noyse of wordes: thou art not disseuered by places, nor altered by tymes, nor subiect vnto to & fro. Thou dwellest in vnapprochable light which neuer

 man

And by his fall.

CALEB.

OTHONIEL

S. Augustines

man ſaw, noꝛ can ſee. Abyding quietly in thy ſelfe, thou goeſt euerywhere about the world: foꝛ thou canſt not be cut oꝛ deuided, bicauſe thou art but one in very deede, and art made out into partes oꝛ peeces but beyng whole thou mainteineſt the whole, thou filleſt the whole, thou inlighteneſt the whole, & thou poſſeſſeſt the whole.

¶Of the vnspeakeable knowledge of God.

ALthough the whole woꝛld were full of bookes, yet could not thyne vnſpeakeable knowledge be vttered. Foꝛ in as much as thou art unſpeakeable,

GEDEON

IEPTE.

We pe- rish all.

SAMSON

SAMÆL

NATHAN

HELIAS.

able, thou canſt in no wiſe be put in wryting, or compre-hended. Thou art the fountaine of godly light, and the ſunne of euerlaſting bright-neſſe. Thou art great without quantitie, & therfore vnmeaſurable. Thou art good without qualitie, & therfore very good & ſouereinly good, & no man is good but thou alone. Whoſe will is a worke, for thou canſt do what thou liſteſt. Thou haſt created all thyngs of nothing, & by thine onely wil haſt thou made them. Thou poſſeſſeſt all the creatures without any want of them, thou gouerneſt them without payne, thou

But Christ is iust.

יהוה

HELIZEVS

OBED.

AZARIA

HVLDA.

S. Augustines

ruleſt them without wearines, and there is nothyng that may trouble the ozder of thy gouernement, from the higheſt things to the loweſt. Thou art in all places without place, conteinyng all thynges without incloſure, & beyng pzeſent euery where without ſettyng oz remouyng. Thou art not the authoz of any euill, foz thou canſt do none euill. Wheras thou canſt do all things, thou haſt not done any thyng wherof it can fozethinke thee. It is of thy goodnes that we be made, of thy iuſtice that we be puniſhed, and of thy mercy that we be deliuered. Whoſe al-

In him haue trust.

DAVID.

SALOMON

ASA

IOSAPHAT

mightines gouerneth, ruleth, & fílleth all thyngs which it hath made. Yet meane I not by thy filling of al things, that they conteine thee, but rather that thou conteinest them. Neither fillest thou all thynges by parcell meale, neither is it in any wise to be thought that eche thyng receiueth thee accordyng to the proportion of it own bignesse, that is to wit, the greatest thynges more, and the smallest thynges lesse: but rather that thou thy selfe art whole in all things, and all thyngs in thee: whose almightines incloseth all thinges, & no man can finde any shift to

And his iustice.

IEHV.

IOAS.

AMAZIAH

VZZA.

scape from thy power. For he that hath not thy fauour, shall neuer escape thy displeasure.

¶Of the longyng of the soule that feeleth God.

THerfore O most mercyfull God, I cal vpon thee for my soule, whiche thou prepareste to receiue thee through the desire which thou breatheste into it. Enter into it I beseeche thee, O Iesus of Nazareth, and make it fit for thee, that thou mayst possesse that which thou hast both made and renewed, that I may haue thee as a seale vppon my hart. O most pitiful

Makes thee

rightwise.

HOZEKIA.

IOTHAM.

MANASSE.

IOSYA.

ful Lord, I beseech thee forsake not him that calleth vpon thee: for ere I could call vpon thee thou diddest both call me & seeke me, to the intent that I thy seruaunt should seeke thee, & by seeking thee, finde thee, and when I had found thee loue thee. Lord I haue sought thee & found thee, & I desire also to loue thee. Increase my desire for vnlesse thou do so my life shal consume in sorrow, & my soule in mourning. Graunt therfore the thyng I craue: for if thou shouldst geue me all that euer thou madest, it would not suffice thy seruaunt, except thou

As you are.

So were we.

יהרה

ISAIAH.

IEREMI.

EZECHI.

DANIEL.

S. Augustines

geue him thy ſelfe to . Geue therfore O Lord thy ſweetenesse to me thy ſeruaunt , graunt that I may taſt thee ſomewhat, for that I cannot liue without thee . Geue me thy ſelf therfore O my God, reſtore thy ſelfe vnto me . Behold , I am in loue with thee : & if that be to litle, poure on thy grace in to me, reach out thy hand, & open the eyes of thy brightneſſe, that I may bee yet more in loue . I am bound with the loue of thee , I burne in deſire of thee , I am delighted with the ſweete remembraunce of thee . Behold , when my mynde flieth vpward vnto

thee ,

As we be.

So shal ye.

OSEAS.

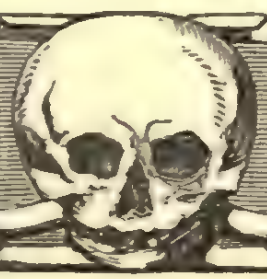
IOEL.

AMOS.

ABDIAS.

thee, & buſieth it ſelfe with thynkyng vpon thine vnſpeakeable louing kindneſſe: the fardell of my fleſh is the leſſe burdenſome vnto me, the turmoyling of my thoughts ceaſeth, the weight of my mortalitie and miſeries maketh me not dull as they are wont to do, all thynges are ſtill, & all things are calme. My hart gloweth, my mynde reioyceth, my memorie is freſh, mine vnderſtandyng is cleare, & my whole ſpirite being kindled with deſire to ſee thee, findeth it ſelfe rauiſhed with the loue of thyngs inuiſible. Let my ſpirite take the winges of an Egle & fly without

So discust, dye



thou must.

IONAS.

MICHEAS.

NAHVM.

ABAKVK

without ceasſing : Let it ſpe euen til it come to the beautie of thy houſe, & to the throne of thy glory, & there let it be fed at the dining table of thy heauenly Citizens, in the place of fulfeeding by the plentifull running ſtreames. Thou that art our hope, our welfare, & our redemption, be alſo our ioy. Thou that ſhalt be our reward, be alſo our reioycing. Let my ſoule ſeeke thee alwayes, & graunt that in ſeeking thee it may neuer faint.

¶Of the wretchednesse of that soule which loueth not, and seeketh not our Lord Iesus Christ.

Woe

But lyue for euer.

יהוה

SOPHONIA

HAGGEVS

ZACHAIS.

MALACHIA

Manuell.

WOe is that wretched ſoule whiche loueth not Chriſt, nor ſeeketh him: it abideth dyp & miſerable. He looſeth his lyfe tyme whiche loueth not thee O God. He that cares not to lyue for thee Lord, is nothing & goeth for nought: He that refuſeth to liue vnto thee, is already dead. He that is not wiſe to thee ward, is but a foole. Moſt mercyfull Lord, I yeld, graunt, and betake my ſelfe vnto thee by whom I haue beyng, life, & wit. In thee doe I put my whole confidence, truſt, & hope, by whom I ſhall riſe agayne, liue agayn, & enioy reſt. Thee do

In Christ thy sauer.

SARA.

REBECCA.

RACHEL.

LEA.

S. Augustines

do I couet, loue, and worship, with whom I shall dwell, reigne, & be blessed. The soule that seeketh not, ne loueth not thee, seeketh & loueth the world, serueth sinne, is subiect to vice, neuer at rest, neuer at ease. Let my minde serue thee alwayes O most mercyfull. Let my wayfaryng be alwayes to trauell vnto theeward, let my hart burne in loue of thee. My GOD, let my soule rest in thee, let it runne out of it self to behold thee, let it sing thy prayses with ioyfulnes, and let this be the comfort of me in my banishment. Let my mynde flee vnder the

 shadow

Fast and pray.

HESTER

ANNA.

OLDA

SAREPTA

shadow of thy wyngs, from the ragyng heates of the thoughtes of this wozld. Let my hart calme it selfe in thee, I say let the great sea of my hart that swelleth with waues, calme it selfe in thee. O God whithe art riche of all good deinties, thou most bountiful bestower of heauenly repast geue meate to me that am faint, gather me vp that am scattered, deliuer me that am in prison, make me new agayne that am hewen in peeces. Beholde I stand at thy dooze and knocke. I beseech thee by the bowels of thy mercy, where thzough thou hast vi-

sited

Pitie the poore.

יהוה

MATHEVS.

MARCVS.

LVCAS

IOANNES

S. Augustines

ſited vs by day ſpring from an high, bid the dooze to be opened foz me wzetch which do knocke, that my ſoule may haue free paſſage to come in vnto thee, to eternal life which art the fountaine of liuely water, and to reſt in thee, & to be refreſhed by thee with thy heauenly bread. Foz thou art the bread and fountaine of life, thou art the light of euerlaſting bzightneſſe, thou art all thynges whereby the righteous liue which loue thee.

¶Of the longyng of the soule.

O God the light of the harts that ſee thee, and the life

Repent amend.

ADAM

EVE.

ABEL.

SETH.

life of the ſoules that loue thee, and the ſtrengthener of the thoughtes that ſeeke thee, graunt that I may ſticke to the holy loue of thee. Come I pray thee into my hart, and make it dronken with the aboundaunce of thy pleaſantnes, ſo as I may forget theſe temporall thynges. It ſhameth and irketh me to abide ſuch thyngs as this world doth. All that I ſee of theſe tranſitorie thyngs is but a ſorrow to me: all that I heare of them, is but a griefe to me. Helpe me O Lord my God, & put gladneſſe into my hart, that I may onely know & poſſeſſe thee, & I ſhal

And sinne no more.

NOE.

ABRAHAM

ISAAC.

IACOB.

bee ſatiſfied. Come vnto me O Jeſus of Nazareth viſite thy ſeruaunt in peace, come vnto me that I may ſee thee. But to narrow is the houſe of my ſoule for thee, vntill thou come vnto me, it is ruinous O Lord, as thou knoweſt. Enlarge & repaire it I beſeeche thee leaſt it dye for famine. It hath many things that will miſlike thine eyes. I know it & confeſſe it: but who ſhal cleanſe it, or to whom ſhall I cry els but vnto thee? Lord cleanſe me from my priuy ſinnes. Sweete Chriſt make me, I beſeeche thee good Jeſu, make me to lay away the burden of fleſhly deſires & earthly

Whilest thou hast breath

MOSES

AARON.

ELIAZER

PHINES

earthly luſtes for loue & liking of thee . Poure thy mercy vpon my ſoule that it ouer-rule not my fleſh, let reaſon ouerrule my ſoule, let thy grace ouerrule my reaſon, without which neither ſoule, fleſhe, nor reaſon can in any one thyng pleaſe thee . Geue me the grace that my hart, my toung & my bones may prayſe thee . Inlarge my mynde, & lift vp the eyeſight of my hart: that euen with the ſwift conceite of my ſpirite, I may atteine to thee the euerlaſtyng wiſedome which abideſt vpon all thynges . I beſeech thee looſe me from the fetters wherewith I am

 ſhackled,

Remember death.

CALEB.

OTHONIEL

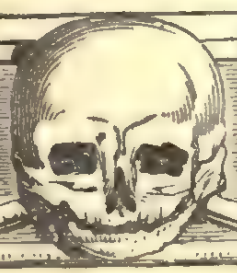
GEDEON.

IEPTE.

shackled, that I may leaue all these thynges and hye me vnto thee, sticke to thee onely, and attend vpon thee onely.

¶Of the happinesse of the soule that is let loose from the prison of the body.

HAppy is the soule whiche being let loose from the earthly prison, flieth vp freely into heauen, and there beholdeth thee her most sweete Lord face to face, & is no more disquieted with any feare of death: but reioyceth in the euerlastynges of incorruptible glory. For thy glory is safe O Iesus of Nazareth it is safe & out of perill, and henceforth feareth neither



As grasse

I passe

neither enemy nor death. It
possesseth thee her mercyfull
Lord whom she hath long
sought & euer loued. And ac-
companiyng her selfe with
the quires of Psalme singers,
it singeth continually the
sugred songes of euerlastyng
mirth, to the glory & prayse
of thy name, whiche is great
and wonderfull in all the
earth. Happy is the felow-
ship of the heauenly Citizens,
& glorious is the solemnitie
of all them that returne from
the sorrowful trauell of this
our pilgrimage, to the plea-
sauntnes of beawtie, to the
beawtie of all brightnesse, &
to the floure of all excellentie,

From that I was.

יהוה

HELIZEVS

OBED.

AZARIA

HVLDA.

S. Augustines

where the Citizens behold thee continually O Lord. For thou so wouldest, & hast so ordained: thou spakest the worde, and all thynges were made. And in the same thy great glory, nothyng that may trouble the mynde is offered nothyng that is sorrowfull to the eare, nothyng to the eyes, but that which is good & delectable. What songes, what instruments, what Hymnes, what melodie soundeth there with Alleluya: There sounde alwayes most pleasaunt tunes, most sweet melodie of Aungels, & most wonderfull ditties of songes, which are song to thy glory by

the

I hope agayne

DAVID.

SALOMON

ASA

IOSAPHAT

the heauenly inhabitauntes without all end. And thou hast ordained O good Jesu that no harshnesse, no gallye bitternesse should haue any rowme within thy Realme. For there is neither a naughtie person, nor naughtines, no aduersarie nor impugner, neither is there any intice-ment of sinne, no needines, no shame, no brawlyng, no misusage, no excusing, no feare, no vnquietnesse, no penaltie, no doubtfulnesse, no violence, no discord: but there is perfect peace full of loue, continuall reioysing and praysing of God, careles rest without end, and euerlast-

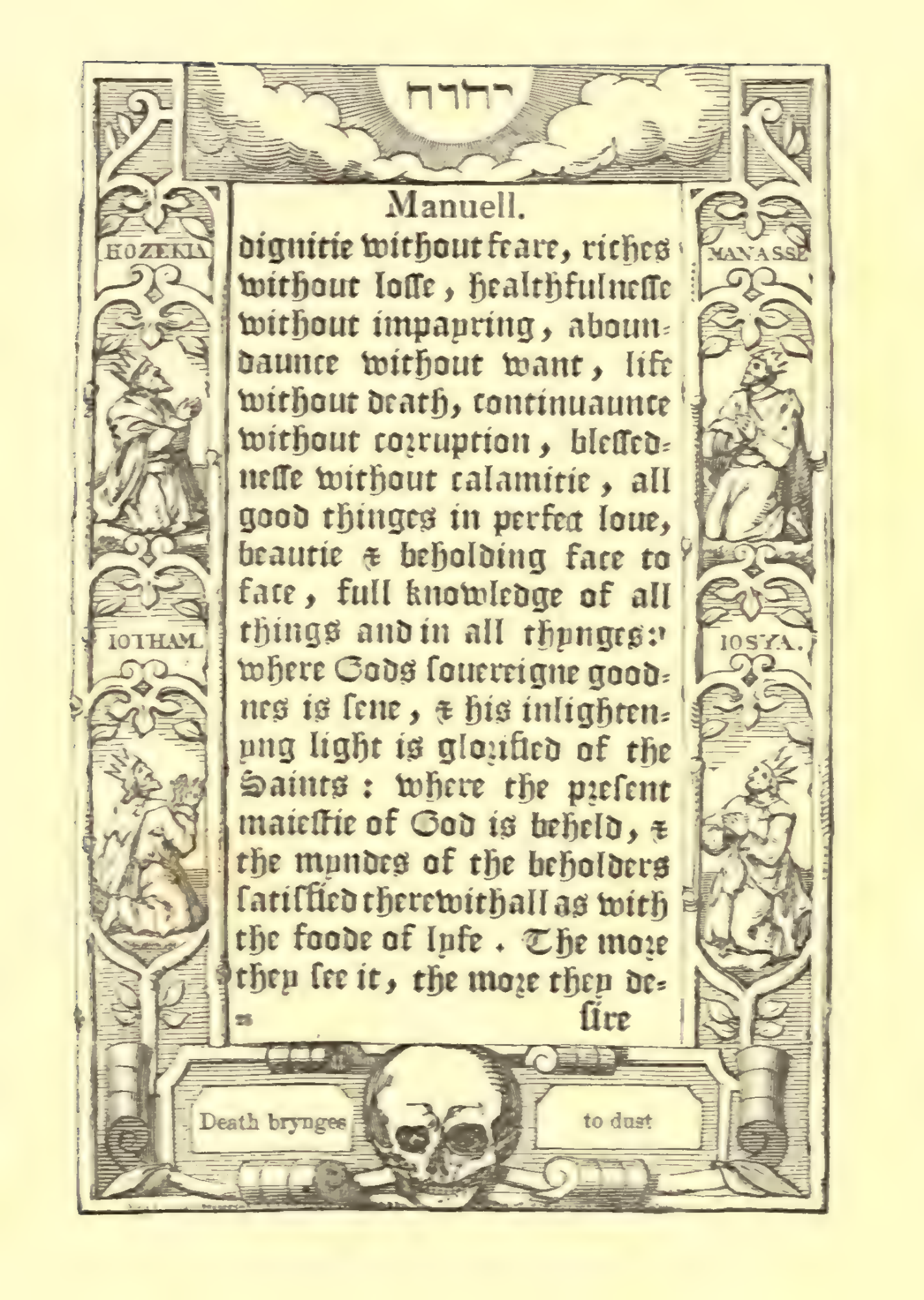
With Christ to raigne.

yng gladneſſe in the holy ghoſt. O how lucky ſhould I be if I might heare the moſt pleaſaunt Carols of the Citizens, and their ſugred ſonges aduaunctyng the prayſes of the ſouereigne Trinitie with due honor. But ouer happy ſhuld I be, might I once attcine to ſing a ſong my ſelfe, I ſay to ſing one of the ſweete ſonges of Sion to our Lord Jeſu Chriſt.

¶Of the ioyes of Paradise.

O Liuely life, O euerlaſting and aye bleſſed life, where as is ioy without ſorrow, reſt without trauell,

dignitie.



dignitie without feare, riches without losse, healthfulnesse without impayring, aboundaunce without want, life without death, continuaunce without corruption, blessednesse without calamitie, all good thinges in perfect loue, beautie & beholding face to face, full knowledge of all things and in all thynges: where Gods souereigne goodnes is sene, & his inlightenyng light is glorified of the Saints: where the present maiestie of God is beheld, & the myndes of the beholders satisfied therewithall as with the foode of lyfe. The moze they see it, the moze they de-

sire

ISAIAH.

IEREMI.

EZECHI.

DANIEL.

ſire to ſee it: yet deſire they it without diſquietneſſe, and haue their ſill of it without weerines. There the dayſunne of righteouſneſſe chareth all men with the wonderous ſight of his beawtie, and ſo inlighteneth all the Citizens of the heauenly ſoyle, that they them ſelues yeld light, euen the light that God hath behighted them, light moze lightſome then all the bzightnes of our dayſunne, and then the clearenes of al the ſtarres. Foz they cleaue to the immoztal Godhead, and thereby are made immoztal & incozruptible themſelues, accozding to this pzo-

miſe

Yet none

tell can

OSEAS.

IOEL.

AMOS.

ABDIAS.

miſeof our Lord & Sauiour: Father, as for thoſe whom thou haſt geuen me, I will haue them to be where I am, that they may ſee my glory, and that they may be all one, as thou Father art in me, and I in thee, and that they alſo may be one in vs.

¶Of the kyngdome of heauen.

O Realme of heauen, O moſt happy realme O Realme without death, O kyngdome withoutend, where is no ſucceſſion of tyme by ages, where the day laſting continually without night woteth not what time meaneth

IONAS.

MICHEAS.

NAHVM.

ABAKVK

S. Augustines

eth where the ſouldiour that getteth the vpper hand is rewarded with vnſpeakeable giftes for his labour, & hath an euerlaſting garland ſet vpon his noble head. Would God that Chriſt of his heauenly pitie hauyng releaſed the burthen of my ſinnes would commaunde me the baſeſt of his ſeruauntes to lay aſide the fardell of this fleſh, that I might paſſe into the endleſſe ioyes of his Citie, to repoſe my ſelfe, ſo as I might keepe company with the holy ſort aboue, ſtand before the glorious maieſtie of my creator with the bleſſed ſpirites, behold the

preſent

By fayth take hold.

SOPHONIA

HAGGEVS

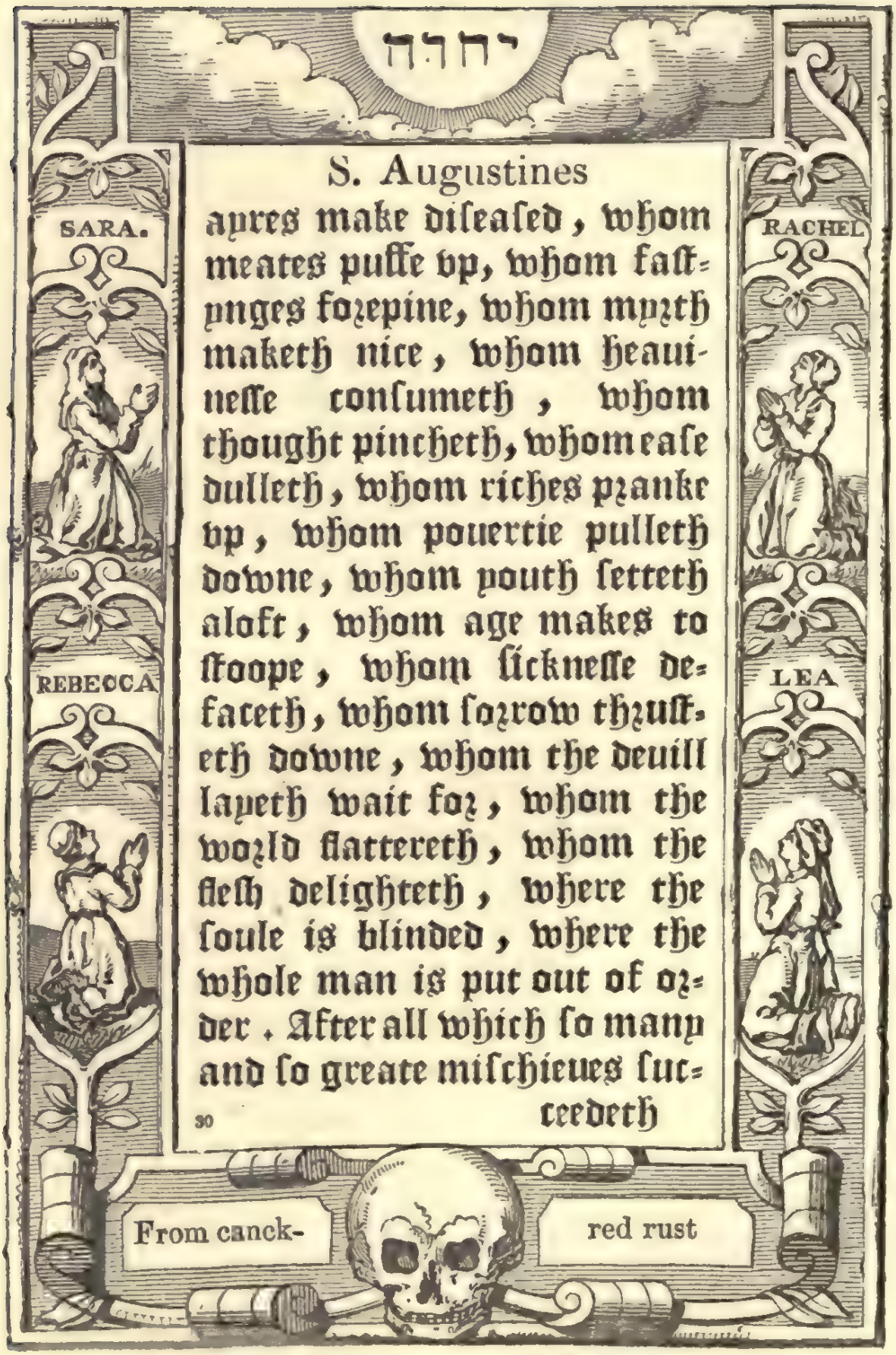
ZACHAIS.

MALACHIA

pzeſent countenaunce of God, be touched with no feare of death, reioyce in ſurretie of the incozruptibleneſſe of the euerlaſtyng immozталitie, and beyng linked to him that knoweth all thynges, fozgo all blindnes of ignozaunce, nothyng eſteemyng all earthly thynges, & not vouchſaufyng to looke vpon this vale of teares oz to remember it any moze, whereas our life is a paynefull lyfe, a cozruptible life, a life full of all bitterneſſe, a life that is miſtres of miſchief & handmayd of hell: whom humozs make to ſwell, whom paynes abate, whom heate partcheth, whom

 apres

In Christ be bold.



S. Augustines

apres make diſeaſed, whom meates puffe vp, whom faſtynges fozepine, whom myzth maketh nice, whom heauineſſe conſumeth, whom thought pincheth, whom eaſe dulleth, whom riches pzanke vp, whom pouertie pulleth downe, whom pouth ſetteth aloft, whom age makes to ſtoope, whom ſickneſſe defaceth, whom ſozrow thzuſteth downe, whom the deuill layeth wait foz, whom the wozld flattereth, whom the fleſh delighteth, where the ſoule is blinded, where the whole man is put out of ozder. After all which ſo many and ſo greate miſchieues ſucceedeth

From canck- red rust

HESTER

ANNA.

OLDA

SAREPTA

creedeth cruell death, & in ſuch wiſe maketh an end of all vayne ioyes, that when they be once paſt, they may be thought to haue neuer bene.

¶In what wiſe God comforteth the ſorowfull ſoule after the long mournyng therof.

BUt what prayſes or what thankeſgeuynges are we able to render vnto thee O Lord our God, who ceaſeſt not to comfort vs with the wonderfull viſitation of thy grace, among the great miſeries of our mortalitie: Behold, while I feare the end of my life, while I conſider my ſinnes, while I ſtand in

Christ shall make iust.

MATHEVS

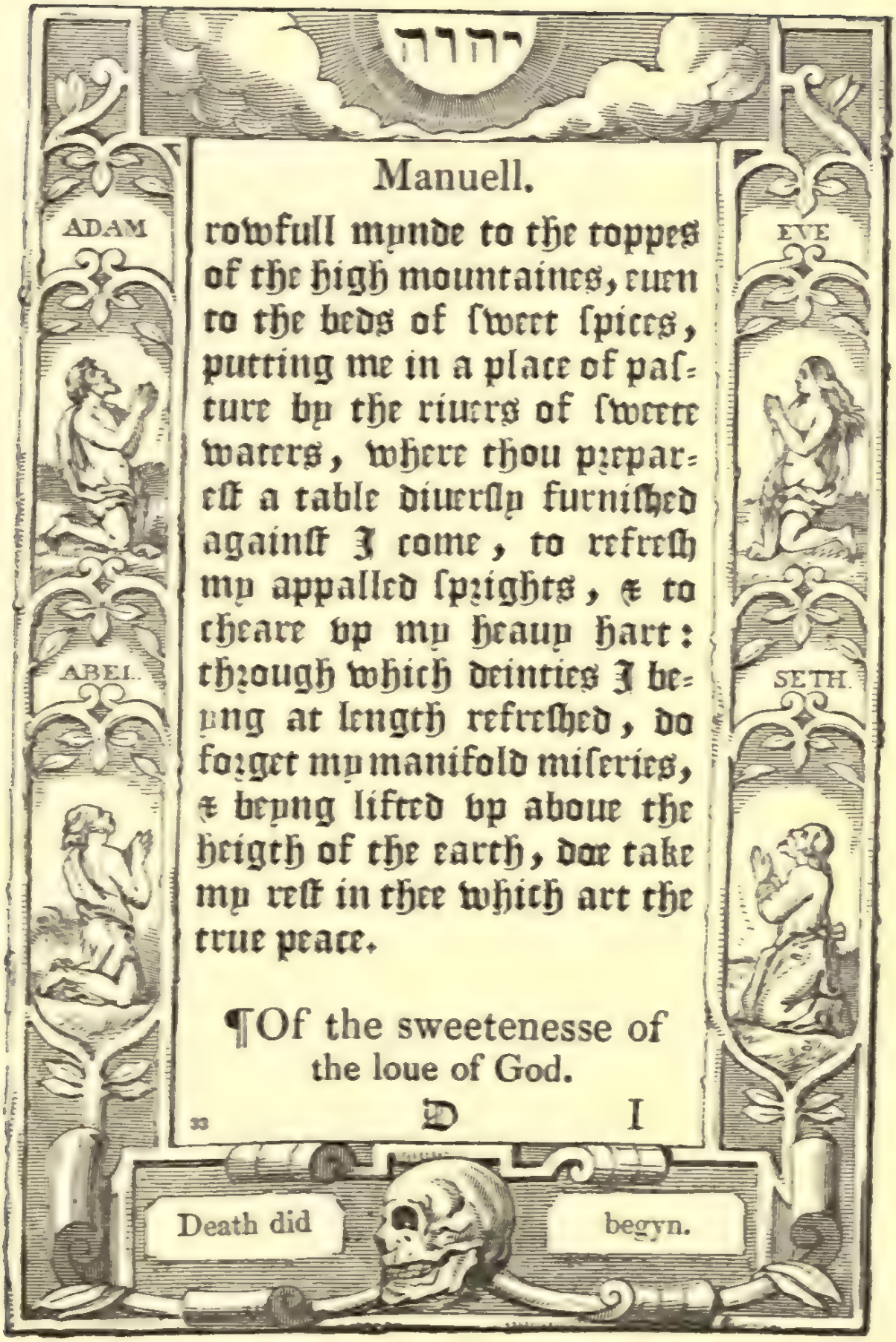
LVCAS

MARCVS

IOANNES

feare of thy Iustice, while I thinke vpon the horror of death, while I shudder at the punishement of hell, while I knowe not with what straitnesse thou doost boult out & wey my workes, while I am vtterly ignoraunt with what end I shall close them vp, and while I bethinke me of these and many other thynges to my selfe in my hart: thou O Lord God of thine accustomed pitie art ready at hand to comfort me wretche replenished with many griefes: & in the middest of these monyngs, sore complaintes, & deepe sighes of my hart, thou takest vp my sad and sor-

rowfull



Manuell.

rowfull mynde to the toppes of the high mountaines, euen to the beds of ſweet ſpices, putting me in a place of paſture by the riuers of ſweete waters, where thou prepareſt a table diuerſly furniſhed againſt I come, to refreſh my appalled ſpꝛights, & to cheare vp my heauy hart: thꝛough which deinties I beyng at length refreſhed, do forget my manifold miſeries, & beyng lifted vp aboue the heigth of the earth, doe take my reſt in thee which art the true peace.

¶Of the sweetenesse of the loue of God.

יהוה

NOE.

ABRAHAM

ISAAC.

IACOB.

S. Augustines

I Loue thee my GOD, I loue thee, and more & more would I fayne loue thee. My Lord God thou fayrest of all the children of men, graunt me to long for thee, and to loue thee as much as I would, & as much as I should. Thou art vnmeasurable, & must be loued without measure, specially of vs whom thou hast so loued, whom thou hast so saued, & for whom thou hast made so great and so goodly thynges. O loue which burnest euer and art neuer quenched, O sweet Christ, O gracious Iesu, O my GOD whiche art loue it selfe, set me wholly on fire

with

MOSES

AARON.

ELIAZER

PHINES

with thy fire, with the loue of thee, with thy ſweetneſſe, with deſirouſneſſe of thee, with liking of thee, with ioying and reioyſing in thee, with thy pitifulneſſe & pleaſauntnes, and with the pleaſure and delight of thee, whiche is holy & good, chaſt & cleane: that beyng throughly full of the ſweetnes of thy loue, wholly kindled with the flame of affection towardes thee, I may loue thee my Lord GOD moſt ſweete & moſt beawtifull, with all my hart, with all my ſoule, with all my ſtrength, with all my power, with much ſorrowe of hart & ſheadyng of teares, with

We pe-

rish all.

יהוה

CALEB.

OTHONIEL

S. Augustines

much reuerence and trembling, hauyng thee in my hart & in my mouth and before myne eyes alwayes & in al places, so as there may be no rowme in me for any counterfet or vncleane loue.

¶Of ioye.

O Sweete loue, O louyng sweetenesse, let my belly eate thee, and let my bowels be filled with pleasaunt wyne of thy loue, & let my mynde vtter forth good words. O charitie my God, sweet hony, snowie milke, the foode of Aungels, make me to growe in thee that I may eate thee with a sauorie tast. Thou

art

GEDEON

IEPTE.

But Christ is iust.

SAMSON.

SAMVEL

NATHAN

HELIAS.

art my lyfe whereby I lyue, the hope that I sticke vnto, the glory that I desire. Hold thou my hart, rule my mynd, guide mine vnderstandyng, cheare vp my loue, lift thou vp my soule, and drawe the mouth of my spirite whiche thirsteth after thee, vp to the water streames that are aboue. I beseech thee let the troublousnesse of the flesh cease. Let the fancies of landes, waters, ayre, & sky hold their peace. Let dreames & fantasticall Reuelations: let all tounges, all signes, & what soeuer is able to passe, be whiste. Yea let myne owne soule be still, and let it ouer=

In him haue trust.

HELIZEVS

OBED.

AZARIA.

HVLDA.

passe it selfe, not by thinkyng vpon it selfe, but by thinkyng vpon thee my God, bycause thou art in very deede my whole hope & trust. For in thee O most sweete, gracious, & mercyfull God O Lord Jesu Christ, is both the portion and the bloud & the flesh of euery one of vs. Then looke where the portion or peece of me reigneth, there beleue I my selfe to reigne also. Looke where my bloud beareth rule, there trust I to beare rule to. Looke where my flesh is glorified, there know I that I also am glorious, & although I be a sinner, yet distrust I not this

tom-

And his iustice

DAVID.

SALOMON

ASA

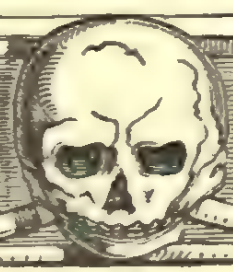
IOSAPHAT

communion of grace. For although my ſinnes forfend it, yet doth my ſubſtaunce require it. And although myne owne tranſgreſſions ſhut me out, yet doth the participation of nature take me in.

¶ That the word is become flesh for our hopes sake.

For the Lorde is not ſo vnkynde, as not to loue his owne fleſh, his owne members, his owne bowelles. Truely I ſhould deſpayre for my ſinnes, vices, faultes, and negligences without number, which I have committed and dayly do commit without ceaſing, in hart, word,

Makes thee



rightwise.

IEHV.

AMAZIAH

IOAS.

VZZA.

and deede, and by all meanes that mans frailtie can offend in: were it not that thy word O my God is become flesh and dwelleth in vs. But now I dare not despaire, because that he being obedient vnto thee to the death, euen to the death of the crosse, hath taken away the handwriting of our sinnes, and nayling the same to his crosse, hath crucified both sinne and death. Now then, I looke backe with a careless eye by meanes of him, who sitteth at thy right hand and entreateth for vs, and I thinke long to come vnto thee vpon trust of him, in whom we are already

risen

HOZEKIA.

MANASSE.

IOTHAM.

IOSYA.

riſen agayne and reuiued, alreadye mounted vp into heauen, and there do ſit among the aungels. To thee be prayſe, to thee be glory, to thee be honor, to thee bee thankes. Amen.

¶That the more a man museth vpon God, the sweeter it is vnto hym.

MOſt mercyfull Lord which haſt ſo loued and ſaued vs, ſo quickened & exalted vs. Moſt mercyfull Lord, how ſweete is the remembraunce of thee? The more I thinke vppon thee, the more ſweete & amiable art thou vnto me, & therfore

As we be, So shal ye.

יהרה

ISAIAH.

IEREMI.

EZECHI.

DANIEL.

S. Augustines

am I greatly delighted with thy goodes. With cleare eyesight of mynde, and with a most pure affection of godly loue, accordyng to my small abilitie, do I incessauntly couet to sue for thy loue, and to behold thy wonderfull beawtie, in this place of my pilgrimage, as long as I abide in these brittle members. For I am wounded with the dart of thy loue, I am sore inflamed with desire of thee, I would fayne come vnto thee, I long to see thee. I wil therfore stand vppon my gard, and with wakyng eyes will I sing in my hart: yea I will sing with my mynde, & with all

OSEAS.

IOEL.

AMOS.

ABDIAS.

my ſtrength. I will prayſe thee my maker & renewer: I will pearce the ſkye with my mynde, & be with thee in deſire: ſo as my body onely ſhall be held here in this preſent miſerie: but in thought, in deſirouſnes, and in longyng, I will alwayes be with thee, for looke where thou mine incomparable deſired and deare beloued treaſure art, there alſo is my hart. But loe my moſt gracious and mercyfull Lord, whereas I would conſider the glory of thyne vnmeaſurable goodnes and louyng kindneſſe, my hart is not ſufficient to do it. For thyne honor, thy beawtie,

But lyue for euer

יהוה

IONAS.

MICHEAS.

NAHVM.

ABAKVK

S. Augustines

beawtie, thy power, thy glory, thy ropaltie, thy maiesty, and thy loue exceede all vnderstandyng of mans mynde. Like as the brightnesse of thy glory is inestimable: so also is the graciousnes of thyne euerlastyng loue vnspeakeable, where through thou adoptest those to be thy sonnes & knittest them vnto thee, whom thou hast created of nothyng.

¶That tribulations for Christes sake are to be desired in this lyfe.

O My soule if we should be fayne to suffer torementes euery day, if we should be

fayne

In Christ thy sauer.

SOPHONIA

HAGGEVS

ZACHAIS.

MALACHIA

fayne to endure euen hell fire for a long tyme, that we might see Christ in his glory, and be in company with his Saintes: were it not meete we should abyde all the sorrowe that could be, that we might be made partakers of so great a benefite, and of so great glory? Let the deuils then doe their spight, let them tempt while they tempt may, let fastynges sorepine the body, let course apparell greeue the flesh, let labour pinche it, let watching dry it vp, let this man cal vpon me, let that man or that man disquiete me, let cold make me curle together, let my con-

science

SARA.

REBECCA

RACHEL

LEA

S. Augustines

ſcience barke at me, let heate ſcorche me, let my head ake, let my hart burne, let my ſtomacke be wyndie, let my face looke pale, let me be wholy diſeaſed, let my life conſume in ſorrow, let my yeares waſt away in ſighyng & ſobbyng, let rottennes lodge within my bones, and let wormes craule vnder me: ſo I may reſt in the day of trouble, & that we may go vp together to our people that wayte for vs. For, Lord what glory ſhall the righteous haue: How great ſhall the ioy of the Saints be, when euery face ſhall ſhine as the ſunne: When the Lord

hauyng

Pitie the poore.

HESTER

ANNA.

OLDA

SARIPTA

hauyng ſoꝛted his people into degrees, ſhall begyn to muſter them in the kyngdome of his father, & render the pꝛomiſed rewardes to eth of them accoꝛdyng to his woꝛkes and deſertes: geuyng to them, foꝛ earthly thynges heauenly thyngs, foꝛ tempoꝛall thynges euerlaſtyng thynges, foꝛ ſmall thinges great thynges? Uerely then ſhall happineſſe be heaped vp full to the top, when the Loꝛd ſhall bꝛyng his Saintes to the ſight of eternall gloꝛye, and make them ſit downe together in heauen, that God may be all in all.

¶ How

Repent amend.

NOE.

ABRAHAM

S. Augustines

wherein we be registered & made free Citizens. For like as we be felow Citizens of the Saintes and the houshold meynie of God: & lyke as we be the heyres of God and coheyres of Chryst: so let vs consider the happy royaltie of our Citie so farre forth as it is possible for vs to consider it. Let vs say with the Prophet, O how glorious thynges are spoken of thee thou Citie of God: for thou art the dwellyng place of all them that reioyce, the ioy of the whole earth is founded vpon thee. There is not in thee any age, nor miserie of age. There is not in thee any

 maymed

ISAAC.

IACOB.

Remember death.

MOSES

AARON.

ELIAZEL

PHINES

maymed perſon, any lame man, any crooke backe, nor any miſhapen body. For all be growen vp to perfect men, after the full meaſure of the age of Chriſt. What bleſſedder thyng can there be then ſuch a life, where there is no feare of pouertie, nor weakeneſſe of diſeaſe: No man is harmed there, no man is diſpleaſed there, no man enuyeth there. There is no burnyng of couetouſneſſe, no deſire of meate, no ambitious ſewing for honor and authoritie, there is no dread of the deuill, no ſnare of feendes, no feare of hell fire: There is no death neither of body

As grasse I passe

CALEB.

OTHONIEL.

GEDEON.

IEPTE.

nor of soule, but pleasaunt lyfe assured of immortalitie. Then shall there be no miseries, then shall there be no debates, but all thynges shalbe at agreement, because all the Saints shall agree in one. Peace and myrth hold all thyngs together, all thynges are calme, and quiet. There is continuall light not such as is now here, but so much the brighter as it is much happyer. For (as we read) that Citie shall neede no Sunne, nor Moone, because the Lord almightie shall shine in it, & the lambe shall be the light of it. Where the Saintes shall shine as the

starres

From that I was.

SAMSON.

SAMVEL.

NATHAN.

HELIAS.

ſtarres for euer without end, and ſuch as haue taught many in the way of righteouſneſſe, ſhall be as the brightneſſe of the ſkye. Wherfore, there ſhall be no night, no darkenes, no meeting of cloudes no paynefulnes of heate or cold but there ſhall be ſuch a temperatenes, as neuer eye hath ſene eare heard, nor hart of any man conceiued, ſauyng onely of them that are counted worthy to enioy the ſame, whoſe names are written in the booke of life. But yet it is farre aboue all theſe thinges to be in fellowſhip with the companyes of Aungels, Archaungels,

I hope agayne

יהוה

HELIZEVS

OBED.

AZARIA

HVLDA.

S. Augustines

and all the heauenly powers, to behold the patriarckes and Prophetes, to see the Apostles, & all the Saintes, yea and also to see our owne parentes. Glorious are these thynges, but much more glorious is it, to behold the present countenaunce of God, & to see his infinite brightnesse. A passyng excellent glory shall it be, when we shall see God in himselfe, and when we shall both see and haue him in our selues, of whom we shall neuer haue sene inough

¶What thyng God requireth lyke vnto himselfe in vs.

With Christ to raigne.

יהוה

DAVID.

SALOMON

ASA

IOSAPHAT

Manuell.

GOd the father is Charitie, God the ſonne is loupngneſſe, and God the holy ghoſt is the loue of the father & the ſonne. This loue, this charitie and this loupngnes requireth ſome lyke thyng in vs, that is to wit, charitie, whereby we be aſſociated, & knit vnto God as it weze by ſome alliance of kindzed. Loue paſſing not foz dignitie looketh foz no reuerence. Hee that loueth, commeth boldly of himſelfe vnto God, & ſpeaketh familiarly vnto him, without any feare oz without any ſticking. If thou couet to know what thou loueſt, marke whereupon thy mynde

Both ill and iuſt

IEHV.

IOAS.

S. Augustines

doth runne, for where loue is, there is the eye, and in what thy delight is in that resteth the whole cogitation of thy hart. If thou loueſt God much, thou alſo loueſt much to thinke vpon him: if thou loueſt him but little, thou muzeſt vpon him but very litle. If thou wilt know where & what is thy leaſure, ſee what it is that thou loueſt: if thou will not be ignozaunt of that which thou loueſt, looke where on is thy whole cogitation, and ſo ſhalt thou finde thy treaſure by thy loue, and thy loue by thy mynde. His lyfe is but loſſe, which loueth not. But hee that lou-

eth

AMAZIAH

VZZA.

Death brynges

to dust.

HOZEKIA.

IOTHAM.

eth hath his eyes euermoze to Godward, whom he loueth, whom he longeth foz, whom he thinketh of, in whom hee delighteth, vpon whom he feedeth, in whom he batleth. Such a one as is thus disposed, doth so sing, so read, and is so fozecasting and circumspect in all his woozkes, as though God were pzesent befoze his eyes, and so is he pzesent in deede. Hee pzayeth in such wise as if he were taken vp and pzesented befoze the face of Gods maiestie in hys highe thzone: where thousandes of thousandes do him seruice, and ten hundzed thousand are standyng about him.

MANASSE.

IOSYA.

Yet none tell can

ISAIAH.

IEREMI.

him . Looke what ſoule loue viſiteth , the ſame doth it awake out of ſleepe . It moniſheth , ſoftneth , & woundeth his hart . It inlighteneth the darke places , vnlocketh the ſhut places , warmeth the cold places , meekeneth the ſturdy , fumiſh , and impatient mynde , chaceth away vice , bridleth fleſhly affections , amendeth maners , reformeth & reneweth the ſpirite , and reſtreineth the light motions and actions of ſlippery youth . All theſe thynges doth loue when it is preſent . And aſſoone as loue is gone away , by and by the ſoule begynneth to droope , lyke as a boyl-

EZECHI.

DANIEL.

The houre nor when.

OSEAS.

IOEL.

AMOS.

ABDIAS.

boylyng cawldzon cooleth if a man dzawe away the fire from vnder it.

¶Of the boldnesse of the soule that loueth God.

LOue is a great thyng, there thzough the soule pzeaceth boldly of it selfe vnto God, and sticketh stedfast vnto GOD. The soule that loueth God asketh questions of him familiarly, and taketh counsell of him in all cases. It can thinke vpon nothyng els, it can speake of nothyng els, it despiseth all other thynges, and it lotheth all other thynges, sauyng God. Whosoeuer it mynd-

By fayth take hold.

IONAS.

MICHEAS.

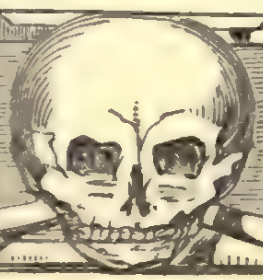
NAHVM.

ABAKVK

S. Augustines

myndeth, whatſoeuer it ſpeaketh, it ſauoureth of loue, & it ſmelleth of loue, ſo wholly hath the loue of God wonne it vnto hym. He that will haue knowledge of God, let him loue him. In vayne commeth hee to readyng, ſtudying, preaching, or praying, which loueth not. The loue of God breedeth the loue of the ſoule, and maketh it intentife therunto. God loueth to the intent to be loued agayne. When he loueth hee meaneth nothyng els but to be loued: for he knoweth that they whiche loue him are bleſſed by their loue. The ſoule that loueth God, renounceth

all

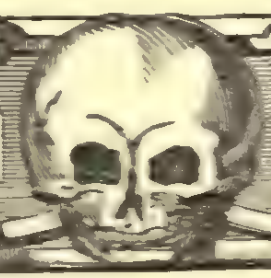


In Christ be bold.

all her own affections, & geueth her ſelfe wholly to nothing els but loue, to the end ſhe may aunſwere loue for loue. And when ſhe hath vtterly ſpent her ſelfe in loue, how ſmall a thyng is it in reſpect of the euerlaſtyng ſtreame of the heauenly loue? There is greate oddes in the matth betwene the loue and the louer, betwene the ſoule & God, betwene the maker and the creature. And yet if the ſoule loue thee whole, where the whole is there is no want. Let not the ſoule be afrayde whiche loueth, but let the ſoule be afrayde which loueth not. The ſoule that loueth

is

From canck-



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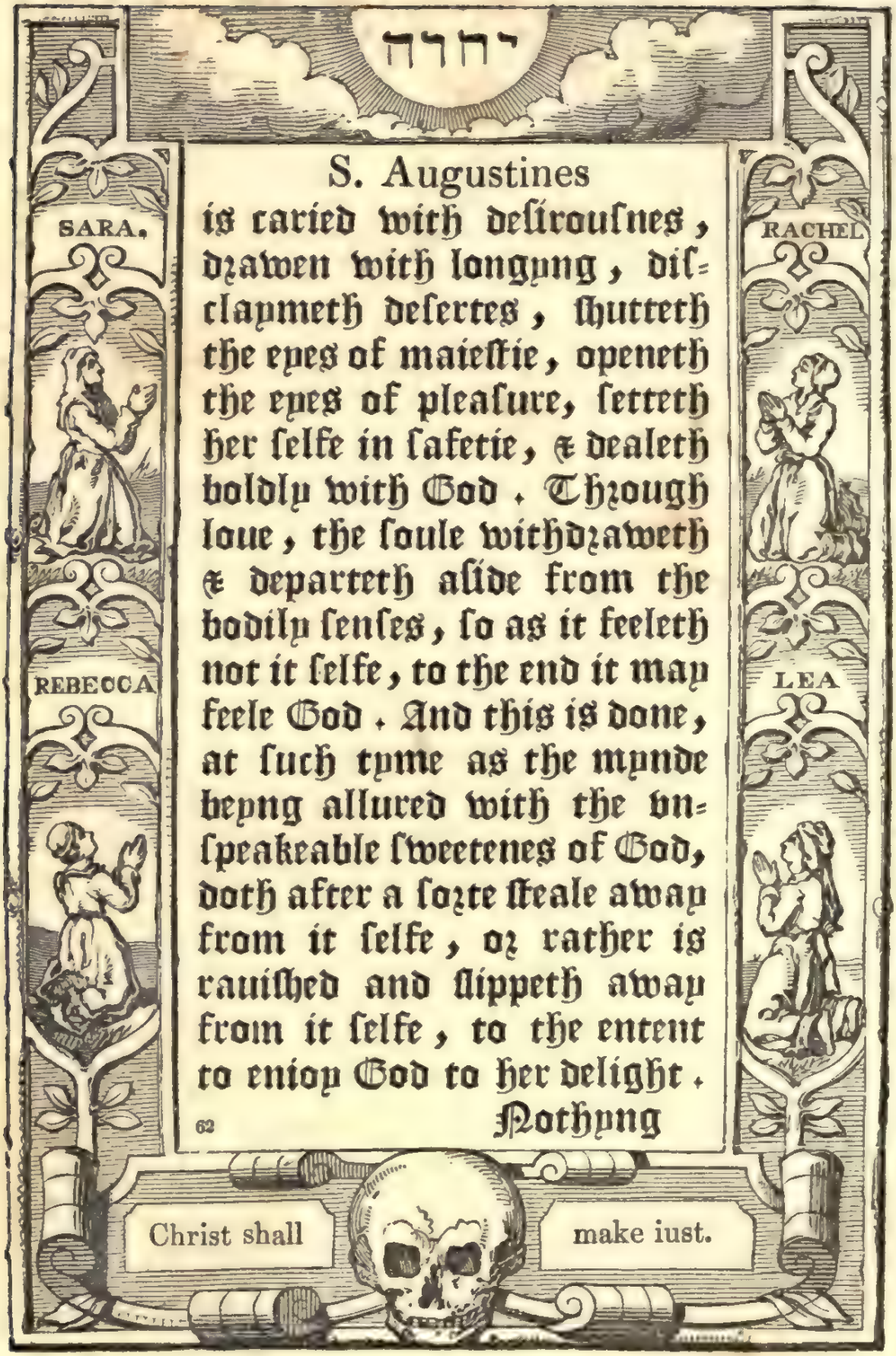

יהוה
SARA.
REBECCA
RACHEL
LEA
S. Augustines
is caried with desirousnes, drawen with longyng, disclaymeth desertes, shutteth the eyes of maiestie, openeth the eyes of pleasure, setteth her selfe in safetie, & dealeth boldly with God. Through loue, the soule withdraweth & departeth aside from the bodily senses, so as it feeleth not it selfe, to the end it may feele God. And this is done, at such tyme as the mynde beyng allured with the vnspeakeable sweetenes of God, doth after a soyte steale away from it selfe, or rather is rauished and slippeth away from it selfe, to the entent to enioy God to her delight.
62
Nothyng
Christ shall
make iust.

יהוה

HESTER

ANNA.

OLDA

SAREPTA

Manuell.

Nothyng is so pleasaunt, as loue. Loue procureth familiaritie with God, familiaritie procureth boldnesse, boldenesse tast, and taste continuall hungryng. The soule that is surprised with the loue of God, can thinke of nothyng els, nor wish nothyng els: but with often sighes saieth: Lyke as the Harte thirsteth after the water springs, so thirsteth my soule after thee my God.

¶What God hath done for man.

FOr loue to manward, God came to man, God came into man, and God became

By Adams sinne

יהוה

MATHEVS.

MARCVS.

LVCAS

IOANNES

S. Augustines

came man. For loue, God beyng inuisible became like his seruaunts. For loue, hee was wounded for our sinnes, and in those woundes of our Sauiour is the safe & quiete rest of vs weakelynges and sinners. There do I dwell at ease, and by hys woundes haue I a way in vnto the bowelles of his mercy. What soeuer is wantyng of my selfe, that do I borow out of the bowels of my Lord: for in them is aboundaunce of mercy, and there want no holes for it to flowe out at. By the holes of hys body are opened to me the secretes of hys harte, a greate pledge of

his

Death did begyn.

ADAM

EVE.

his kindely loue, euen the bowels of the mercy of our God, whereby the day ſpring hath viſited vs from aloft. The woundes of Ieſus Chriſt are full of mercy, full of pitie, full of ſweetneſſe, & full of loue. They bored hys handes and his feete, & pierced his ſide with a ſpeare. By theſe holes may I taſt how ſweet the Lord my God is, how ſweete and milde he is in deede, and how mercyfull hee is to all that call vppon him in truth, to all that ſeeke him, and chiefly to all that loue him. Plenteous redemption is geuen vnto vs in the woundes of Ieſus Chriſt

ABEL.

SETH.

And by his fall

יהוה

NOE.

ABRAHAM

S. Augustines

our Sauiour. Great aboundaunce of ſweetnes, great plenty of grace, and great perfection of vertues is geuen vs in the woundes of our Sauiour Ieſus Chriſt.

¶The remembryng of the woundes of our Lord Iesus Christ.

When any foule thought aſſaulteth me, I runne to the woundes of Chriſt. When my fleſh preſſeth me downe, I ryſe vp agayne by remembryng the woundes of my Lord. When the deuill layeth waite for me, I flee to the bowelles of the mercy of my Lord, & he departeth away

ISAAC.

IACOB.

We pe-

rish all.

MOSES

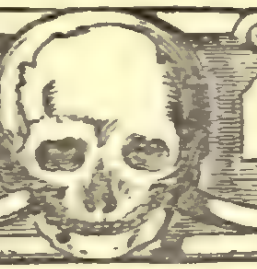
AARON

away from me. If the heate of lecherie prouoke my members, it is quenched with callyng to mynde the woundes of our Lord the sonne of God. In all aduersities I finde no remedye so effectuall as the woundes of Christ. In them I sleepe without care, & rest without feare, Christ hath dyed for vs: Now is there nothyng so bitter to the death, which is not salued by the death of Christ. All my whole hope is in the death of my Lord. His death is my desert, & my refuge, my welfare, lyfe, and resurrection, and the mercyfulnesse of the Lord is my merite, I am not pooze

ELIAZER

PHINES

But Christ



is iust.

CALEB.

OTHONIEL

GEDEON.

IEPTE.

of merite, ſo long as hee the Lord of compaſſions fayleth not. As long as hee is manifold in mercy, ſo long am I alſo manifold of deſertes. The mightier that he is to ſaue, the more am I without care.

¶That the remembraunce of Christes woundes is an effectuall remedy agaynst all aduersities.

EXceedyng great haue I ſinned, and myne owne conſcience findeth me giltie of many offences, and yet doe I not diſpayre, becauſe that whereas ſinne hath abounded, there hath grace ouerabounded. He that diſpayreth

SAMSON.

SAMVEL.

NATHAN

HELIAS.

eth of the forgeuenes of his ſinnes, denyeth God to be mercyfull. Great wrong doth he to God, which diſtruſteth his mercy. For (as much as in him lyeth) hee denyeth God to be louyng, true, and mighty, whiche are the thynges wherein my whole hope conſiſteth, that is to witte, in the loue of his adoption, in the truth of his promiſe, and in the power of his redemyng. Now let my vnwiſe imagination murmure as much as it liſteth and ſay: Who art thou? how great is thy glory? and by what deſertes hopeſt thou to obteine it? and I will aun-

HELIZEVS

OBED.

AZARIA.

HVLDA.

ſwere boldly, I know whom I haue credited, that he of his exceeding great loue hath adopted me to be his ſonne, that he is ſoothfaſt of promiſe, that he is mighty in performaunce, & that he may do what he liſteth. I cannot be feared with the multitude of my ſinnes, if I bethinke me of the death of my Lord, becauſe my ſinnes are not able to ouermatch hym. His nayles & his ſpeare cry vnto me that I am throughly reconciled to Chriſt, if I loue hym. Longinus hath opened me Chriſtes ſide with his ſpeare, and I am gone into it, and there do I reſt in ſafetie.

Makes thee rightwise.

DAVID.

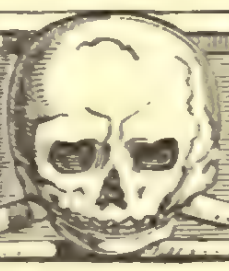
SALOMON

ASA

IOSAPHAT

ſafetie. Hee that is afrayde, let him loue: foꝛ loue dꝛiueth feare out of doozes. There is no remedie ſo mighty and effectuall againſt the heate of lechery, as the death of my redeemer. He ſtretcheth out his armes vpon the Croſſe, & he holdeth out his handes in a readines to imbꝛace ſinners. Betweene the armes of my Sauiour myndе I to liue and dye. There ſhall I ſing ſafely, there will I exalte thee O Lozde, becauſe thou haſt taken me vp, and haſt not geuen myne enemyes theyꝛ pleaſure ouer me. Our Sauiour hath bowed downe his head at his death, to kiſſe

As you are,



So were we.

IEHV.

IOAS.

S. Augustines

his beloued . And so often doe we kisse GOD, as we be throughly touched with the loue of hym.

¶The musing of the soule vpon the loue of God.

O My Soule whiche art innobled with the Image of God, redeemed with Christes bloud, betrothed to him by faith, indued with the holy ghost, garnished with vertues, and registred among the aungels: Loue thou him that hath loued thee so much: Serue him that hath serued thee: Seeke him that seekes thee: Loue him that loues thee, which loued thee first,

and

AMAZIAH

VZZA.

As we be,

So shal ye.

HOZEKIA

IOTHAM.

MANASSE

IOSYA.

and which is the cauſe of thy loue. Hee is the deſert, he is the reward, he is the fruite, hee is the vſe of it, he is the ende of it. Be carefull for hym that is carefull of thee: be at leaſure for him, that is at leyſure for thee: be cleane with him that is cleane: be holy with hym that is holy. Looke after what ſort thou ſheweſt thy ſelfe towardes God, after the ſame ſorte ſhall hee ſhew himſelfe towardes thee. He is ſweet, meeke, and mercyfull: and therfore he requireth to haue them that be ſweete, meeke, pleaſaunt & mercyfull. Loue thou him that hath plucked

thee

ISAIAH.

IEREMI.

EZECHI.

DANIEL.

S. Augustines

thee out of the puddle of miſerie, & out of the mire of filthynes. Chooſe him for thy frend aboue all frendes, whiche alone will keepe touch with thee when all thynges faple thee. In the day of thy burial when all thy frendes ſhrinke from thee, hee will not forſake thee, but will defend thee from the roring Lions that wayte for their pray, and will lead thee through an vnknowen countrey, and bryng thee to the ſtreetes of the heauenly Sion, and there ſet thee among the aungels before the face of hys owne maieſtie, where thou ſhalt heare this aungelicall

ditie:

But lyue for euer

OSEAS.

IOEL.

AMOS.

ABDIAS.

ditie: holy, holy, holy, Lord God of hostes. There is the song of myrth, the voyce of ioye & welfare, the voyce of thankesgeuing and prayse, & the voyce of magnifying GOD for euer. There is the full measure of happinesse, passyng excellent glory, superaboundant ioy, and all good thynges. O my soule, sigh hartily, desire earnestly, that thou mayest come to that citie aboue, wherof so glorious thynges are spoken, and wherin is the habitation of all that reioyce. By loue thou mayest get vp thither. Nothyng is hard, nothing is impossible to hym that loueth.

יהוה

IONAS.

MICHEAS.

NAHVM.

ABAKVK

S. Augustines

The ſoule that loueth goeth vp often to the heauenly Ieruſalem and runneth familiarly from ſtreete to ſtreete, viſityng the Patriarkes and Prophetes, ſalutyng the Apoſtles, wondryng at the hoſtes of Martyrs and Confeſſors, and gazyng at the companies of the Virgins. Heauen and earth and all thynges that are in them call vpon me without ceaſing, to loue my Lord God.

¶What the knowledge of the truth is.

WHat is the knowledge of truth? firſt to knowe thy ſelfe and to endeuour to

be

Fast and

pray.

SOPHONIA

HAGGEVS

ZACHARIAS.

MALACHIA

be that whiche thou oughtest to be, and to amend that which ought to be amended. And secondly to know and to loue thy maker, for that is the whole happinesse of man. See then how vnspeakeable the graciousnesse of Gods loue towardes vs is. Hee hath created vs of nothyng, and geuen vs all that we haue. But forasmuch as we haue loued the gift more then the geuer, & the creature more then the creator: we are falne into the deuils snare & become his bondslaues. Neuertheless God being moued with compassion, sent his sonne to redeeme vs slaues, and his

holy

SARA.

REBECCA

RACHEL

LEA

holy ſpirite to make vs his ſonnes agayne. He hath geuen his ſonne to be the prize of our raunſome, the holy Ghoſt as an aſſuraunce of hys loue, and to be ſhort he reſerueth himſelfe whole for vs to bee the heritage of our adoption. And ſo God accordyng to his exceedyng gracious goodneſſe and mercy, hath for very loue and good will to manward beſtowed not onely his benefites, but alſo himſelf vppon him, to recouer hym agayne, not ſo much to himſelfe, as to him. To the intent that men might be borne of GOD, God was firſt borne of them. Who is

Repent,

amend.

HESTER

ANNA.

OLDA

SAREPTA

so hard harted that hee will not be softened by the loue of God preuentyng man with so harty good will, that hee vouchsaued to become man for mans sake: who can finde in his hart to hate a man whose nature and likenes he seeth in the manhode of God. Doubtlesse he that hateth a man hateth God, and so loseth all his labour. For God became man for mans sake, that he might be a redeemer as well as a creator, and that man might bee raunsomed with hys owne goodes, and that one man might loue an other the more hartely. GOD appeared in

MATHEVS.

LVCAS

MARCVS.

IOANNES

the ſhape of man, to the ende that both body and ſoule might be made bleſſed by re-nuing the eye of the mynde in his Godhead, and the eye of the body in his manhode, ſo that whether man went in or out, he might finde foode in him layd vp in ſtore by him in his humaine nature.

¶What the sendyng of the holy Ghost worketh in vs.

FOr our Sauiour was borne for vs, and crucified and put to death for vs, to deſtroye our death by his owne death. And becauſe the grape of his fleſhe was caried to the wynepreſſe of the Croſſe,

Whilest thou hast breath

ADAM

EVE.

ABEL.

SETH.

and there being prefſed yelded forth the ſweete wine of his Godhead: The holy ghoſt was ſent to make ready the veſſelles of mens hartes, that the new wyne might bee put into new veſſels: firſt to ſeaſon their hartes for marryng of the wyne that ſhould bee put into them, and afterwarde to hoope them well for leakyng when the wine was poured into them: that is to witte, to clenſe them from delighting in ſinne, and to binde them from delightyng in vanitie. For that which is good could not come in, till that whiche is ill was firſt ryd out. The delight-

Remember death.

NOE.

ABRAHAM

ISAAC.

IACOB.

yng in wickednes defileth, and the delightyng in vanitie sheadeth out. The delightyng in wickednesse maketh the vessell foule, and the delightyng in vanitie maketh it full of cranies. To delight in wickednesse, is to loue sinne, and to delight in vanitie, is to be in loue with transitorie thynges. Therefore cast out the thyng that is euill, that thou mayest receaue the thyng that is good. Poure out sowernesse that thou mayest be filled with sweetenesse. Cast out the spirite of the deuill and the spirite of this worlde, that thou mayest take in the spirite of God.

MOSES

AARON.

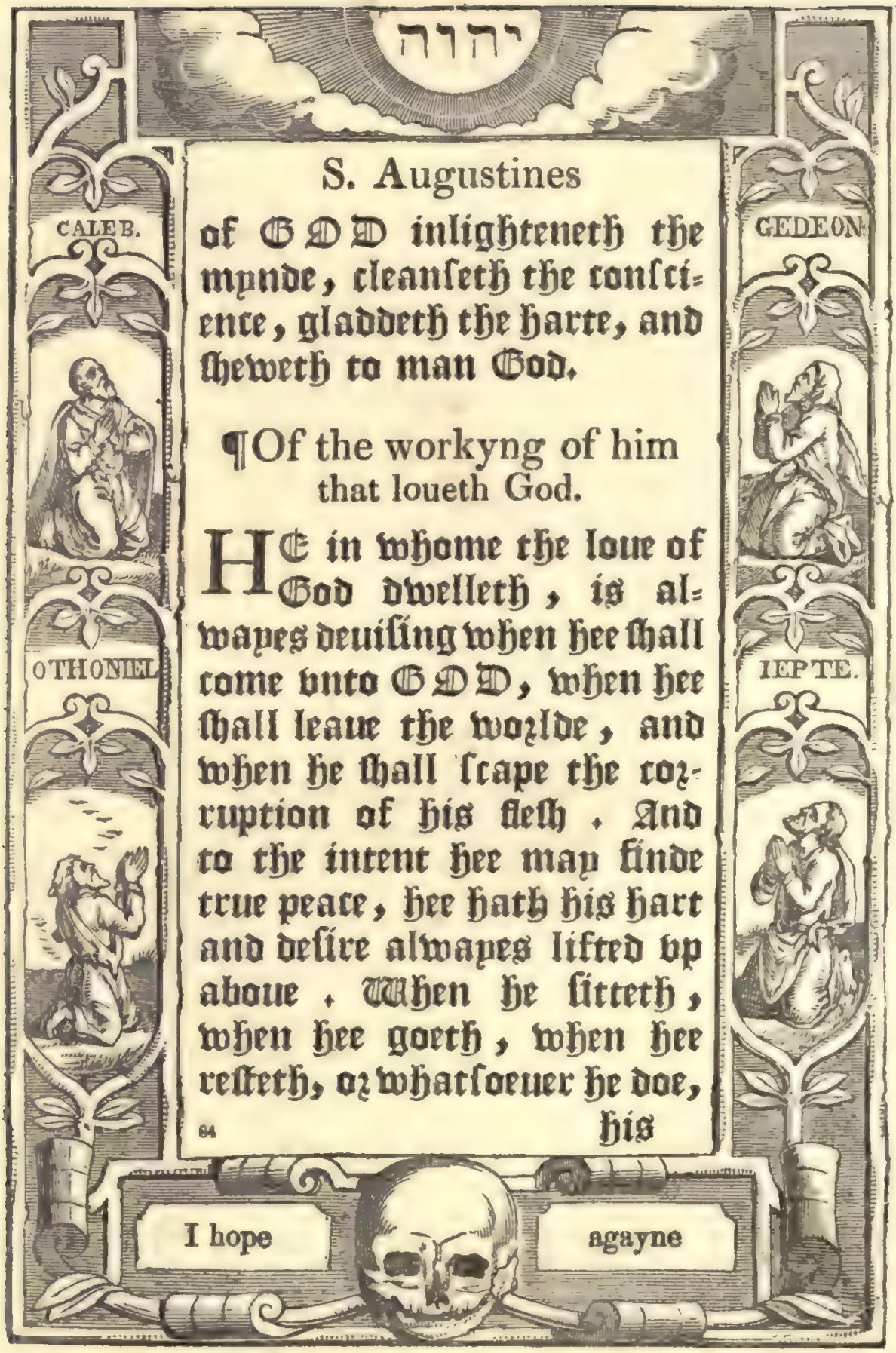
ELIAZEL

PHINES

Manuell.

God. The ſpirite of the deuill worketh delight in wickednes, and the ſpirite of the worlde woorketh delight in vanitie. And theſe delightes are euill: for the one is a faulte of it ſelfe, and the other is the occaſion of faultes. When the euil ſpirites be caſt out, then will the ſpirite of GOD come and enter into the tabernacle of thy harte, and woorke good delightes, and good loue, whereby the loue of the worlde and the loue of ſinne is driuen awaye. The loue of the worlde inticeth men to deceaue them, and the loue of ſinne defileth and leadeth to death. But the loue

From that I was.



S. Augustines

of GOD inlighteneth the mynde, cleanseth the conscience, gladdeth the harte, and sheweth to man God.

¶Of the workyng of him that loueth God.

HE in whome the loue of God dwelleth, is alwayes deuising when hee shall come vnto GOD, when hee shall leaue the worlde, and when he shall scape the corruption of his flesh. And to the intent hee may finde true peace, hee hath his hart and desire alwayes lifted vp aboue. When he sitteth, when hee goeth, when hee resteth, or whatsoeuer he doe,

I hope agayne

SAMSON.

SAMVEL

NATHAN.

HELIAS.

his hart is euermoze with God. He exhozteth all men to the loue of God, he commendeth the loue of God vnto all men, & in hart, wozde, and wozke hee sheweth vnto all men both how sweete the loue of God is, and also how euill and bitter the loue of this wozlde is. He laugheth at the glozy of this wozld, and findeth fault with the care of it, shewyng how fond a folly it is to put a mans truste in thynges that be transitozie. He marueleth at the blyndnesse of the men that loue such thynges. And he wondereth that all men forsake not all these transitozie

HELIZEVS

OBED.

AZARIA

HVLDA.

and slightfull thynges. He thinketh that all men should deeme the thynges sweete, wherein he himselfe findeth so good tast: that all men should loue, that which he loueth: & that all men should be priuie to that which he knoweth. Oftentymes doth he behold God, and is sweetely refreshed at the contemplation of hym: so much the more happily, as hee doth it more oftenly. For sweete alwayes is that thyng to bee thought vpon, which is alwayes sweete to be loued and praysed.

¶Of

DAVID.

SALOMON

ASA

IOSAPHAT

¶Of the true rest of the hart.

IN deede the true rest of the hart, is when the hart is wholy setled in desire vpon the loue of God, & coueteth nothyng els, but hath a certaine happy delight in the thyng that he holdes him to, and iopeth in the same delight. And if it be neuer so litle withdrawen from hym by any vayne thought, or busines of other matters: he hyeth hym as fast as he can to returne to him agayne with all speede: accountyng it but a banishment to abyde any where els then there. For

Death brynges to dust.

יהוה

IEHV.

IOAS.

AMAZIAH

VZZA.

S. Augustines

Lyke as there is no moment wherein man doth not enioye or vse the gratious goodnesse of GOD: so ought there to bee no moment wherein he should not haue him present in remembraunce. And therefore no small faulte doth that man commit, who when he talketh with God in prayer, is sodenly pluckt awaye from his presence, as it were from the eyes of one that neither sawe hym nor heard him. And that is done when hee followeth hys owne naughtie & vnruely thoughtes, and preferreth before GOD, some creature that is for hys owne profite or pleasure wherunto

the

Yet none tell can

HOZEKIA.

MANASSE.

IOTHAM.

IOSYA.

the contemplation of his mynde is easily drawen away, by bethinkyng, reuolueng, or myndyng the same oftener then God, whom he must continually remember as his creator, honour as his redeemer, attende vpon as his Sauiour, and feare as his iudge.

¶ Whatsoeuer withdraweth the sight of the mynde from God, must in any wise be eschewed and abhorred.

WHo soeuer thou art that loueſt the worlde, looke before thee whither thou goeſt. The way that thou walkeſt is an euill way and full of

sorowe.

The houre nor when.

יהרה

ISAIAH.

IE.REMI.

EZECHI.

DANIEL.

S. Augustines

ſoꝛrowe . Therfoꝛe O man leaue of thine own buſineſſes foꝛ a while, and withdꝛawe thy ſelfe from thy troubleſome thoughtes . Caſt away thy burdenſome cares, lay aſide thy paynefull turmoyles, beſtowe ſome tyme vpon God, and reſt thy ſelfe a while in him . Get thee into the chamber of thy mynde, ſhut out all thynges ſauyng God and ſuch thynges as further the fyndyng of him, and ſeeke hym, with thy dooꝛe faſt ſhut to thee . Let thy whole hart ſay vnto GOD, I ſeeke thy countenaunce, it is thy countenaunce that I ſeeke O Loꝛde. Now then my Loꝛd God, go

to

By fayth take hold.

OSEAS.

AMOS.

IOEL.

ABDIAS.

to teache thou my hart where and how it may seeke thee, & where and how it may finde thee. Lord if thou be not here, where shall I seeke thee when thou art gone? Or if thou be euery where, why see I not thee here? Certesse thou dwellest in vnapprochable light. And how shall I come at thee then? or who shall leade me and bring me in thether that I may see thee there? Agayne, what markes or what shape shall I seeke thee by? I neuer saw thee my Lord GOD. I neuer knew thy face. What shall this farre banished creature of thyne do most hygh Lord, what

IONAS.

MICHEAS.

NAHVM.

ABAKVK

S. Augustines

what ſhall he doe: what ſhall thy ſeruaunt do whiche is carefull for loue of thee and is reiected farre from thy preſence: Behold, he panteth to ſee thee, and thy countenaunce is farre from him. He longeth to come neare thee, and thy dwellyng place is vnapproacheable. He would fayne finde thee, and hee knoweth not thy place. Hee is deſirous to ſeeke thee, and knoweth not thy countenaunce.

¶That the seyng of God is lost through sinne, and miserie founde in stead of it.

LOrd, thou art my God and my ſouereigne, &

From canck- red rust

SOPHONIA

HAGGEVS

ZACHAIS.

MALACHIA

yet I neuer ſawe thee. Thou haſt made me and made me new agayne, and beſtowed all thy goodes vppon me, and yet hetherto I haue neither knowen thee noꝛ ſeene thee. To be ſhoꝛt, I was made to ſee thee, and I haue not yet done the thing that I was made foꝛ. O wꝛetched ſtate of man, that he muſt foꝛgoe the thing foꝛ whiche hee was made. O hard and curſed caſe as it was. Alas what hath he loſt, & what hath he founde? what is foꝛgone, and what remayneth? He hath loſt bleſſedneſſe, to whiche hee was made, and founde miſerie, to whiche hee

 was

Christ shall make iust.

SARA.

REBECCA

RACHEL

LEA

S. Augustines

was not made. The thyng is gone without whiche nothyng is lucky, and the thyng remaineth whiche of it selfe is altogether vnluckie. Man dyd then eate aungels bread, whiche thyng he now hungreth for: and now hee eateth the bread of sorrow, whiche he was not then acquainted with. O Lorde, how long wilt thou forget vs? for euer? how long wilt thou turne away thy face from vs? when wilt thou looke backe and heare vs? when wilt thou inlighten our eyes and shew vs thy face? when wilt thou restore thy selfe vnto vs? Looke backe Lord and heare vs,

By Adams sinne

HESTER

ANNA.

and inlighten vs, and shewe thy selfe vnto us, and restore thy selfe vnto vs, that it may go well with vs whiche are so ill bestad without thee. I haue a bitternesse at my hart because thou hast forsaken it: Lord I beseech thee sweeten it agayne with thy comfort. I haue begon to seeke thee with a hungry appetite, let me not bee sent away from thee without repast. I am come with a sharpe stomacke, let me not go awaye fastyng. I come poore to thee that art riche, I come wretched to thee that art pitifull, let me not go away emptie and despised.

 Lord

OLDA

SAREPTA

יהוה

MATHEVS.

LVCAS

MARCVS.

IOANNES

S. Augustines

Lord I am bowed down, and I cannot looke but downeward. Rapse me that I may looke vpward. Myne iniquities are gone ouer my head, they haue ouerwhelmed me, and they ouerloade me as a heauy burthen. Wynde me out, & vnloade me, that the pit shut not his mouth vpon me. Teach me to seeke thee, and shewe thy selfe to me at my seekyng. For I cannot seeke thee except thou teach me, nor finde thee except thou shewe thy selfe vnto me. Let me seeke thee by longing after thee, & let me long after thee by seeking thee. Let me finde thee by

louyng

And by his fall

ADAM

EVE.

ABEL.

SETH.

louyng thee, and let me loue thee by findyng thee.

¶Of Gods goodnesse.

I Confesse Lord (I thanke thee for it) that thou hast created me after thine owne Image, to the ende I should be myndefull of thee, thinke vpon thee, & loue thee. But that Image is so defaced by the corruption of sinne, that it cannot doe the thyng for whiche it was created, excepte thou renew & reforme it againe. I beseech thee O Lord which geuest the vnderstanding of fayth, graunt that I may readily vnderstand how great thou art.

We perish all.

יהוה

NOE.

ABRAHAM

S. Augustines

For thou art as we beleue, and this is it that we beleue: namely we beleeue that thou art some one thyng, then the which there can nothyng be thought to be either greater or better. What art thou then O Lorde God? Euen that one thyng, then the whiche nothyng can be imagined to be greater or better, that is to say, the souereigne goodnes, which hath his being of it selfe alone, & hath made all other thynges of nothing. Thou therfore art righteous, soothfast, blessed and whatsoeuer thing els it is better to be then not to be. But how doest thou spare

the

ISAAC.

IACOB.

But Christ

is iust.

MOSES.

AARON.

ELIAZER

PHINIES

the wicked, seyng thou art wholy and without compa=rison righteous? Is it be=cause thy goodnesse is incom=prehensible: This thyng lyeth hid in the vnapproacheable light whiche thou dwellest in. Verely, the headspryng from whence the streame of thy mercy floweth, lyeth hid in the most deepe & secret gulfe of thy goodnesse. For al=though thou be wholy and exceedyngly righteous: yet art thou also gentle to the euill, bicause thou art wholly and exceedyng good: for thou shouldest be the lesse good if thou shouldest beare with no euill. For better is he that

In him haue trust.

יהוה

CALEB.

OTHONIEL.

S. Augustines

is good both to good and bad, then hee that is good but to the good onely. And better is he that is good to the euill both by ſparyng them & alſo by puniſhing them, then he that is good to them but in puniſhing them onely. The cauſe therfore why thou art mercyfull, is for that thou art wholy and exceedyng good.

¶Of the delectable fruition of God.

O Unmeaſurable goodneſſe whiche paſſeſt all vnderſtandyng of hart, let that mercy of thyne come vpon me, whiche proceedeth from

ſo

GEDEON.

IEPTE.

And his

iustice

SAMSON.

SAMVEL.

NATHAN.

HELIAS.

so passing aboundaunce. Let that flowe into me which floweth out of thee. Spare me of thy mercyfulnes, and punishe me not by thy Justice. Awake now my soule, and lift vp thy whole vnderstanding, & consider to the vttermost of thy power how great and of what sorte that goodnesse is whiche is God. For if euery seuerall good thyng be delectable: cast in thy mynde aduisedly, how delectable that good thyng is, which contemneth the pleasauntnesse of all good thynges: not in such sorte as we finde it in thynges created, but as farre differyng, as there is oddes be-

Makes thee rightwise.

HELIZEVS

OBED.

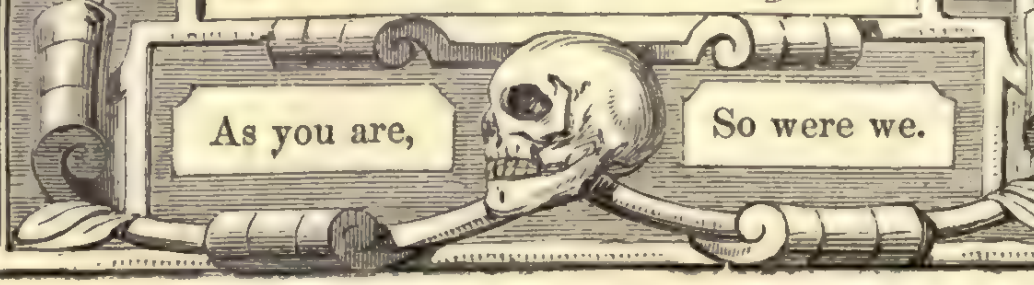
S. Augustines

twene the creature and the maker. For if the lyfe that is created be good: how good is the lyfe that created it: If the welfare that is created be pleasaunt: howe pleasaunt is the welfare that made all welfare: If the wisedome that consisteth in conceiuyng or knowyng of thynges knowen, be amiable: how amiable is the wisedome that made all thynges of nothyng: finally, if there be many and great pleasures in thynges that be delectable: what & how great pleasure is there in hym whiche made those delectable things: O what shall he haue, or what is it

that

AZARIA

HVLDA.



DAVID.

ASA

SALOMON

IOSAPHAT

that he shal not haue which enioyeth this good thyng: Certesse he shal haue whatsoeuer he wil, and he shall not haue any thing that he would not haue. For there shall he haue all good thynges, both of body & soule, such as neuer eye of man hath sene, nor eare heard, nor hart imagined.

¶The souereigne good is to be sought.

Why raungest thou then through so many thynges O sillie man, seekyng the goodes of thy soule & of the body? Loue the one good thyng wherein are all good thynges, & it is inough.

As we be, So shal ye.

IEHV.

IOAS.

AMAZIAH

VZZA.

S. Augustines

Wee desirous of the single good thyng which is all goodnes, and it sufficeth. For what is it that thou louest O my flesh? what desirest thou O my soule? whatsoeuer thou louest, it is there: whatsoeuer thou desirest, it is there. If thou haue a mynde to beawtie, there the righteous shyne as the sunne. If thou like of swiftnes, strength, or libertie of body, where agaynst nothyng may resiste: there they shall be like the aungels of God. For the body is sowne a naturall body, but it shall rise a spirituall body, that is to witte, spirituall in power, but not in sub-

So discust, dye thou must.

HOZEKIA

IOTHAM.

MANASSE

IOSYA.

Manuell.

ſubſtaunce . If thou deſire a long or healthy lyfe , there ſhalbe healthfull euerlaſtyng-neſſe , & euerlaſting healthfulneſſe . For the righteous ſhall liue for euer , and the welfare of the righteous commeth of the Lord . If ſuffiſaunce : They ſhall be ſuffiſed when the glory of the Lord appeares . If dronkennes : They ſhalbe made dronken with the foizon of Gods houſe . If melodie : There the aungels ſhall ſing vnto God without end . If any maner of pleaſure , ſo it be not vncleane : The Lorde will let them drinke their fill of the ſtreame of his pleaſures .

ISAIAH.

IEREMI.

EZECHI.

DANIEL.

sures . If wisdome : The very wisedome of God shall shew himselfe to them . If frendshyp : They shall loue God moze then themselues, and one an other as themselues : and God shall loue them moze then they loue themselues . Foz they loue hym themselues, and one an other by him : and he loueth himselfe and them by hym selfe . If concozde : They shall all of them delight but in one thyng, foz there shalbe but one will among them, and that shalbe the will of God their soueraigne . If power : They shalbe maisters of their wils lyke as God is

of

of his . For like as God can do what he liſteth by him ſelfe : ſo ſhall they be able to do what they liſt by him. For like as they wil not liſt any other thyng then hee liſteth : ſo will he liſt what ſoeuer they liſt , & ſo conſequently what ſoeuer hee lyſteth muſt needes come to paſſe. If honor and riches : God will make his good & faythfull ſeruauntes rulers of much goodes , yea they ſhalbe the children of God , and Gods , and they ſhalbe the heyres of God , and coheyres with Chriſt . Or if thou deſire aſſured ſafetie : they ſhalbe as ſure that that good eſtate

 ſhall

shall neuer fayle them, as they are ſure that they would neuer forgoe it by their owne willes, and that GOD their louer will not take it away from his louers againſt their wils, & that there is not any thyng mightyer then God to ſeparate God and them aſunder. Now then, what & how great ioye is there, whereas is ſuch and ſo great goodneſſe?

¶Of the mutuall loue betwene the Saintes in heauen.

O Hart of man, O poore hart, O hart vnacquainted with miſerie and wretchednesſe, or rather ouerwhelmed

SOPHONIA

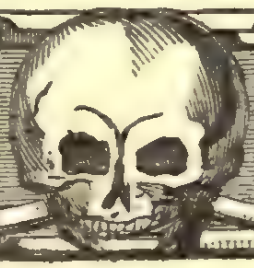
HAGGEVS

whelmed with miſeries: how glad wouldeſt thou be if thou haddeſt aboundaunce of all theſe thynges? Aſke thy furtheſt compaſſe of thyne inward conceit if it were able to receaue the ioye of this ſo great happynesſe? Certeinely if any other man whom thou louedſt as thy ſelfe ſhould haue the ſame happy ſtate, thy ioye would be double, becauſe thou wouldeſt be as glad for hym as for thy ſelf. But if two or three or a nomber moe ſhould haue the ſame thing, thou wouldeſt bee as glad for euery one of them as for thy ſelfe, if thou didſt loue them as thy ſelfe. What

ioy

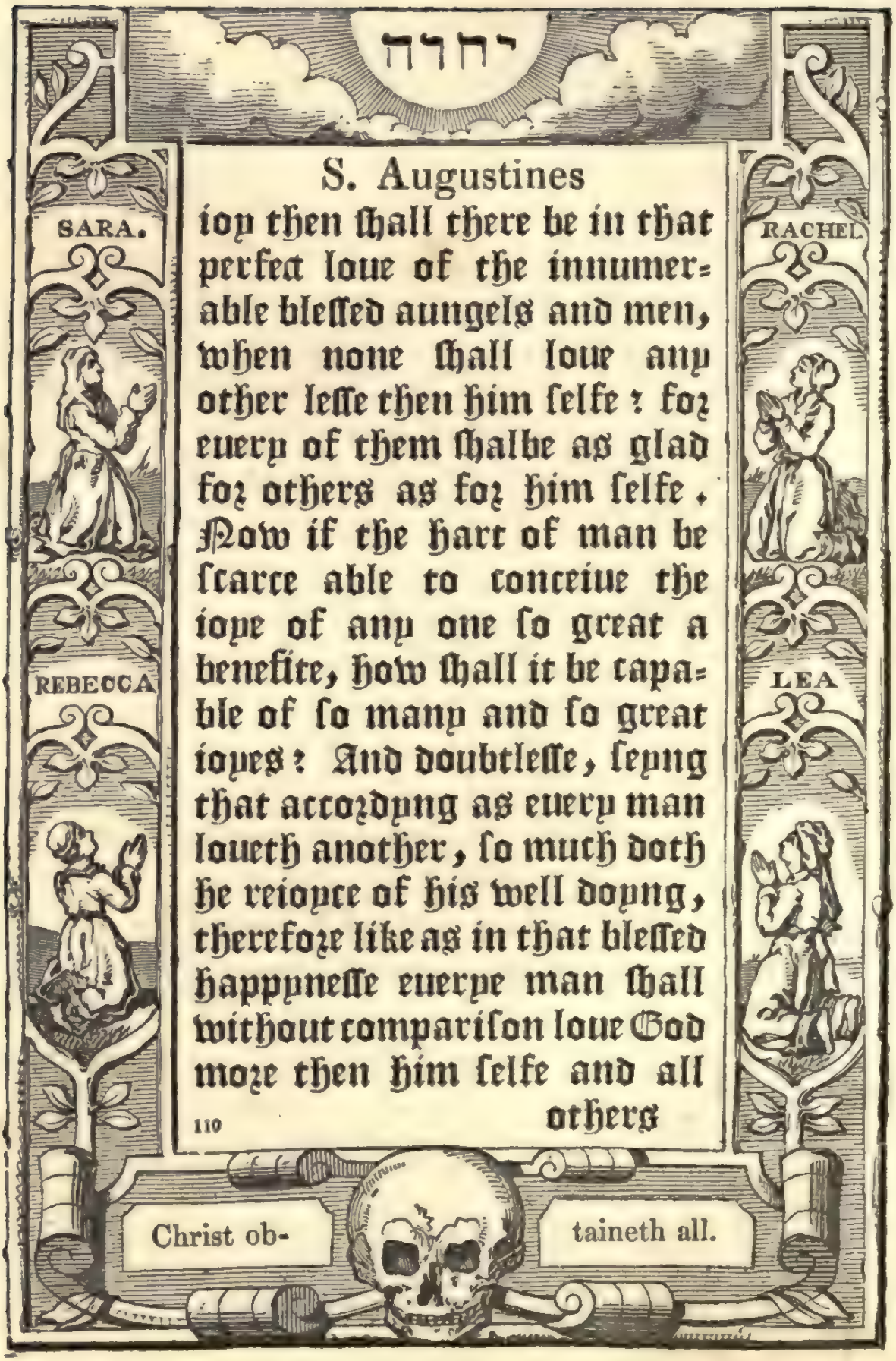
ZACHAIS.

MALACHIA



God ge-

ueth all.



S. Augustines

ioy then shall there be in that perfect loue of the innumerable blessed aungels and men, when none shall loue any other lesse then him selfe: for euery of them shalbe as glad for others as for him selfe. Now if the hart of man be scarce able to conceiue the ioye of any one so great a benefite, how shall it be capable of so many and so great ioyes? And doubtlesse, seyng that accordyng as euery man loueth another, so much doth he reioyce of his well doyng, therefore like as in that blessed happynesse euerye man shall without comparison loue God more then him selfe and all

others

HESTER

ANNA.

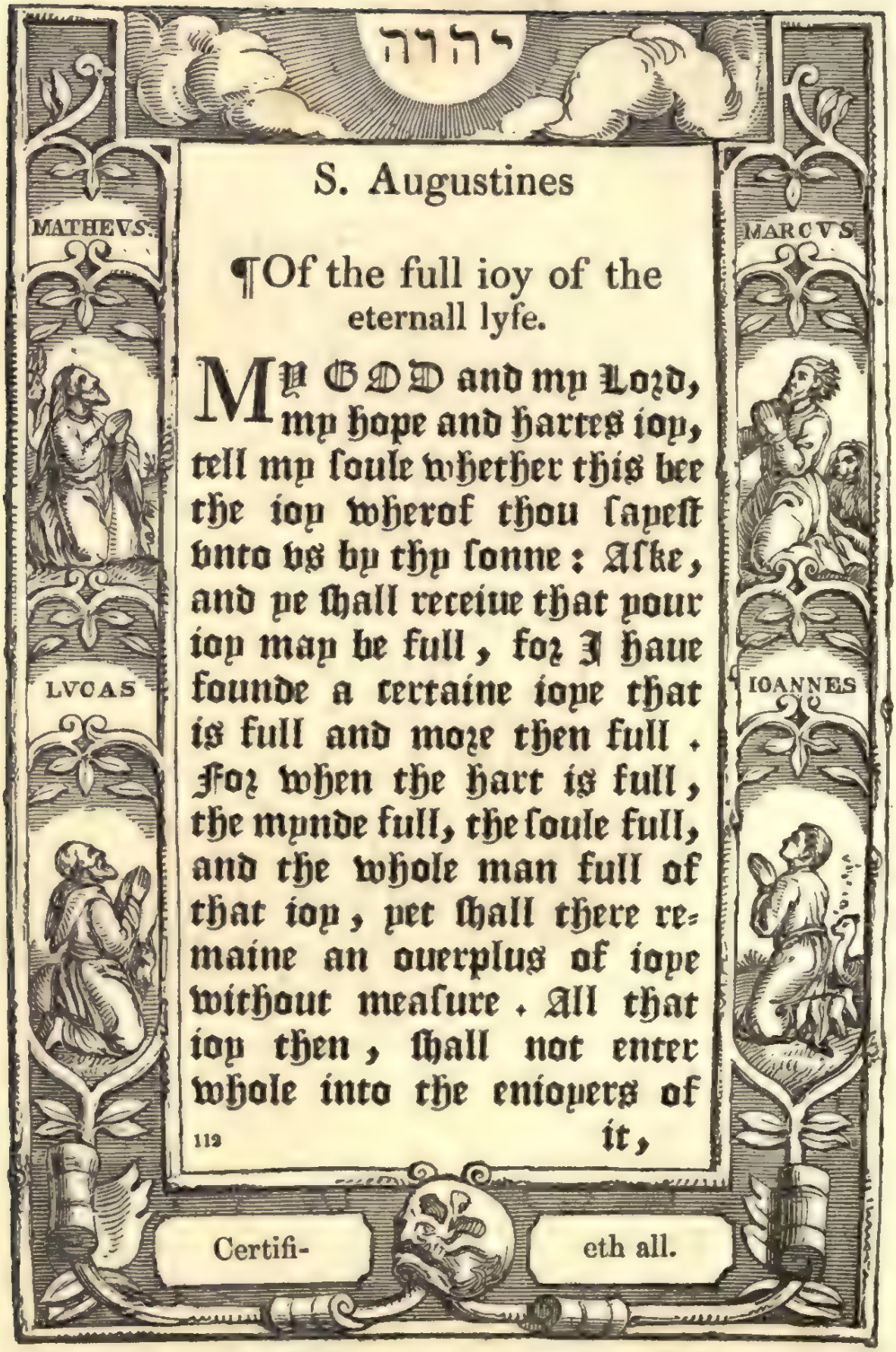
OLDA

SAREPTA

others ſet all together: ſo alſo ſhall he without eſtimation reioyce moze of Gods happy ſtate, then of his owne and all other ſolkes with him. Moreouer if they loue GOD with all their hart, with all their mynde, and with all their ſoule, and yet all their hart, all their mynde, and all their ſoule ſuffice not to loue hym as he is wozthy: Out of all doubt, they ſhall alſo reioyce with al their hart, with all their mynde, and with all their ſoule: and yet their whole hart, their whole mynde, and their whole ſoule ſhall not ſuffice to reioyſe to the full.

¶Of

The holy Ghost



S. Augustines

¶Of the full ioy of the eternall lyfe.

My GOD and my Lord, my hope and hartes ioy, tell my ſoule whether this bee the ioy wherof thou ſapeſt vnto vs by thy ſonne: Aſke, and ye ſhall receiue that your ioy may be full, for I haue founde a certaine ioye that is full and more then full. For when the hart is full, the mynde full, the ſoule full, and the whole man full of that ioy, yet ſhall there remaine an ouerplus of ioye without meaſure. All that ioy then, ſhall not enter whole into the enioyers of it,

Certifi- eth all.

ADAM

ABEL

EVE.

SETH.

it, but the enioyers ſhall enter whole into the ioy of their Lord. Lord tell thy ſeruaunt, tell me inwardly in my hart, whether this be the ioye whereinto thoſe ſeruauntes of thyne ſhall enter, whiche muſt enter into the ioye of their maiſter. Truely the ioy that thine elect ſhall enioy, was neuer ſeene of mans eye, nor heard of mans eare, nor conceaued of mans hart. Therefore Lord I haue not yet ſayd or imagined how much thy choſen ſhal reioyce. Undoubtedly they ſhall ſomuch reioyce, as they do loue thee: and they ſhall ſo much loue thee, as they know thee.

Fayth appre-

יהוה

NOE.

ABRAHAM

ISAAC.

IACOB.

S. Augustines

And how much ſhall they loue thee? Verely, no eye hath ſeene, eare heard, nor hart conceiued in his lyfe, how much they ſhall know thee and loue thee in that lyfe. I beſeeche thee my GOD let me know thee and loue thee, that I may haue ioye of thee. And although I cannot do it to the full in this lyfe: yet let me profite from day to day vntill it may come to the full. Let the knowledge of thee growe in me here, that it may become full there. Let the loue of thee increaſe in me here, that it may bee full there: ſo as my ioy may be great in hope here,

and

hendeth all.

MOSES

AARON.

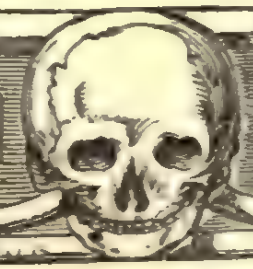
and full in deede there . O ſoothfaſt God , I pray thee let me receaue the thyng that thou promiſeſt, that my ioy may be full . In the meane tyme let my mynde be thinking vpon it , let my toung be talkyng of it , let my hart long for it , let my mouth be ſpeakyng of it , let my ſoule hunger after it, let my fleſh thirſt after it , let my whole ſelfe be deſirous of it, vntill ſuch tyme as I may enter into the ioye of my Lord, there to continue for euer worlde without end. Amen.

All glory, honor, prayſe, and thankes be geuen to God alone.

ELIAZER

PHINES

Workes te-



stifieth all.

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